Science E-5 (1950-1959)1962
SA19 Talamanca SA19
[P. 51(1)] Cabécar Bribri

538 773 The "histories" or legends of the Cabécares and Bribri are numerous. By reviewing them we can gather some of their fundamental theology in spite of the influence of Christian missionaries and contacts with non-indigenous cultures. The Indians themselves refer to these stories as histories and do not like the word tale or legend. To them, they are still something sacred and apart and on the whole are known only to the *jeuné* or older men. They are recounted to aspirants, and occasionally around the fire during nights of interminable winter rain. It is interesting that histories dealing with subjects such as the soul, the creation of the world, etc., are usually Cabécar by origin although accepted by the Bribri. Secular tales recounting the reason for the appearance or the voice of certain animals are generally Bribri.

776 **Theological Beliefs.** At the root of Talamanca religion, there is one powerful god, *sibu*, who, as Lehmann notes, has at least twenty different names.[190] He is good and is responsible for the good in the world. He is everywhere. When he is with non-Indians he dresses with shoes, etc., but with Indians he does as they do. He speaks all languages and taught people how to do everything.

[773] The role of *sibu* is akin to that of an artist or architect. He thought of man and he made us through *suLá* while he, *sibu*, was thinking of them. The good and bad people all go to 775 *sibu* when they die if their bones have been sung to (*see* Bone Burial). The soul must wait for this, and if they are never sung to, then a snake eats the bones. The souls of Indians and non-Christians go to the world below, nevertheless. This is why *sibu* took everything 772 from beneath the earth to make place for the 776 Indians there. In this underground domain, 753 there are four worlds. One is for sickness; one for the owners (*dueño*) or protectors of animals; one for Indians; one for the evil spirits. Disease is often sent by the spirit owners or protectors of animals or the animals themselves. This is one reason why the medicine [752] man has his own and secret name for them.

771 The Talamanca religion on the whole, how-
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[190] Lehmann, 1920, vol. 1, p. 220.

[P.68(A)] SA19 Talamanca SA19
Bribri
Cabecar

* 539 said the monkey, and he shouted with such force that he scared even himself.

825 The jaguar tried to do the same but he couldn't. This is because *sibu* felt that if a powerful creature like the jaguar would also have a tremendously loud voice, every animal and person in the world would be afraid of him. Whereas it didn't matter if the smaller monkey who lived in the trees could make a loud noise. *sibu*, however, would not let the monkey eat with his hands. So to this day if he eats fruit, he has to bite it from the bottom and eat up without touching it with his hands.

[821] The Congo monkey is wise, however, and
[TEXT CONTINUES TOP OF P.68(B)--QUALYST]

RECREATION

517 Visits. People are not in the habit of visiting
521 for the sake of chatting or exchanging news. In the large houses, each family group of women and older children relaxes by the individual fire, squatting on low benches and talking in almost inaudible voices. The men lie in hammocks or busy themselves repairing an arrow or some similar implement. Elder men
● [538] and women often tell theological or lay "histories" (*see* Myths) after suppertime. On the
[184] Pacific side, the same general pattern is followed although both men and women are seen talking on the long low benches or on logs more often than in hammocks. Conversation
521 is based on crops; how they are going to plant and where and when; dates of *juntas* (*see* Reunions) to prepare the ground, etc. Often,
[184] on the Pacific side, women join these talks with the men. Women among themselves talk of children or household chores. There is little
[888] interest in gossip. Elder people are referred to as *kéké*, a term of great respect. Occasionally,
431 presents of a piece of game are made to a neighboring household, especially on the Pacific side.

574 Visitors are limited to the traveler to or from
484 one side of the range. He or rather they, as these people do not undertake a trip alone,
[576] pause at the door of a house and wait for permission to enter. It depends upon their social importance how much and what kind
[TEXT CONTINUES MIDDLE OF P.68(B)--QUALYST]

*** *Chordeiles acutipennis Texensis* Lawrence, vulgarly called "Texas Nighthawk" in English.